

# THE INTERMOUNTAIN CATHOLIC

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## CARD FROM BISHOP SCALLAN.

I feel it my duty to protect Catholics and the public generally from fraud and imposition by notifying them from time to time that no person bearing the name and garb of a priest or sister, or anyone else, is authorized or permitted to solicit or collect in this diocese for any purpose whatever connected with the Catholic Church without having from me permission in writing, bearing my seal and signature. Should anyone be found engaged in doing this unlawful work or collecting without such a document, he or she, as the case may be, should be regarded by all as a fraud and an impostor.

L. SCALLAN.

Bishop of Salt Lake.

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## JOHN R. WINDER.

After two months' hard fight to ward off the inevitable, John R. Winder, a prominent and one of the chief officials of the Mormon church, died last Sunday. By all his own so-religionists and all who knew him personally, regardless of creed, he was highly esteemed because of his genial manner, affable disposition and friendly attitude towards all. One of the pioneers of Utah, he was always active and a successful business man. His associates in the business world pronounce his death a great loss to the city. Though he had passed the seventy-eighth milestone in the toll road of life, up to the time he was stricken down with pneumonia his mind was active and his faculties clear and his counsel was sought by those who always relied on his judgment. He was a ceaseless worker, and will be missed by all who knew him, especially by those who were associated with him in religious and business matters. To his bereaved family we extend the deepest sympathy.

## THE DEATH RATTLE.

Pierre du Tremblay writes in his latest work, "Etat Present du Christianisme," that there are today no Protestants. They are not now," he says, "bound by any confession of faith, no matter what may be their professions or declarations. Luther is not now held to be an authority for them, for every one now constructs his own creed." This, Mr. Tremblay proves by a multitude of citations from non-Catholic writers, and incidentally shows his great familiarity with Protestant authorities. Reviewing Pierre du Tremblay's book, M. de Starck, in his "Entretiens Philosophiques," says that not only are the writings of Luther discredited by Protestants, but that the symbols of the Nicene and Athanasian creeds are no longer entitled to any credit.

"The Bible itself," writes de Starck, "is not today respected as the foundation of doctrine or of religious teaching; by the hands of the clergy and the higher critics it has been torn into fragments, and altered by interpretations the most bizarre and deceptive. This morning it is asserted that the Bible is bristling with errors, and tonight, the prophets are fanatics and enthusiasts."

Wieland in his "Agnosticism," speaks of Jesus Christ as a "theurge—a necromancer," and an enthusiast, and assimilates the Jehovah of Moses to the gods of paganism.

Professors Schmidt and Schwarzen, who collaborated in compiling the "Dictionary of Theological Literature," represent the miracles and legislation of Moses to be the works of an impostor.

Clud, a Lutheran minister of Hildesheim, in his "Primitive Aspects of Christianity," says that "Christ never claimed to be more than a messenger of God, and never exacted the tribute of divine honors from his disciples." Further on he maintains that the books of the New Testament cannot be accepted as a rule of faith. M. Augusti writes in his "Journal Theologique," that "the New Testament does not give us the pure doctrines of Jesus Christ, and it would have been better for our race if the work never had been written."

Another writer suggests the entire suppression of the New Testament, as it had its origin in fanaticism, and that the name, Jesus Christ, should be allowed to fall into oblivion.

These are not isolated examples of the trend of Protestant educated minds towards the denial and suppression of Christianity. They represent an army of Protestant preachers and Protestant teachers whose faith in a divine revelation is as dead as the archaic door-nail. There was a time, and that not so very long ago, when Protestantism contended for the faith once delivered to the saints and scouted the possibility of good works being a factor of salvation. Today if one speaks of the necessity of faith to his Protestant friend he will be told that articles of faith have been put aside as inconvenient lumber. Ethics and good works have become the teaching of today:

"For modes of faith let graceless zealots fight, His can't be wrong whose life is in the right," was the sentiment of the poet of the eighteenth century, and that sentiment is now re-echoed and applauded as falling in with the non-Catholic re-

ligious notions of our times. Works and human effort are now forming the popular religion. What wonder, then, that articles of faith are looked upon as cumbersome, heavy and old-fashioned.

In the days of James II the English King dictated what religion was to be taught his people, today fashion is king.

"Please, your Majesty," said Ken, Bishop of Bath and Wells, "we are bound to fear God and honor the King; we desire to do both, we will honor you, but we must fear God." "Ken," thundered the King, "I will be obeyed." "God's will be done," said the Prelate, and forthwith the King was obeyed.

War upon Christianity has now become fashionable among the preachers and professors. The cry was, "God save the King"; the cry now is, "God save our popularity." Popularity will be obeyed. Positive Protestantism is in its agony. The twentieth century will hear its Death Rattle.

## HOW REMEDY THE EVIL?

When a citizen cannot safely walk the streets of our city after dark or is liable to be shot in his store before the close of business hours, a sad and deplorable state of affairs exists. It is sad, because of the consequences not only to society, but the grief and sorrow it brings to the victim's friends and relatives. It is deplorable, because it is incipient anarchy, even worse than anarchy, since the murderous hold-up practices what the anarchist secretly swears to do. Our city now, and for some time, holds an unenviable record for hold-ups, murderous assaults, and the murder of two good citizens, one an officer of the law in the performance of his duty, and the other a storekeeper in his store. For such cowardly and dastardly acts there is no palliation. Self-preservation is the first law of nature, but the murderous thug who goes out under the shadow of darkness prepared to take his victim's life if he should show the least resistance, has no moral or natural instinct beyond that of the most ferocious beast.

The ceremonies used by the Israelites, when an innocent person was murdered, give an idea of how they regarded that heinous crime, and their horror for the criminal. In Dent. xxi, 1-9, we read: "When there shall be found in the land, which the Lord thy God will give to thee, the corpse of a man slain, and it is not known who is guilty of murder, thy ancients and judges shall go out, and shall measure from the place where the body lieth the distance of every city round about: And the ancients of that city, which they shall perceive to be nearer than the rest, shall take a heifer of the herd, that hath not drawn in the yoke, nor plowed the ground, and they shall bring her into a rough and stony valley, that never was plowed, nor sown; and there they shall strike off the head of the heifer: And the priests and sons of Levi shall come, whom the Lord thy God hath chosen to minister to him, and to bless in his name, and that by their word every matter should be decided, and whatsoever is clean or unclean should be judged. And the ancients of that city shall come to the person slain, and shall wash their hands over the heifer that was killed in the valley, and shall say: Our Lord did not shed this blood, nor did our eyes see it. Be merciful to thy people Israel, whom thou has redeemed, O Lord, and lay not innocent blood to their charge in the midst of Thy people Israel. And the guilt of blood shall be taken from them: And thou shalt be free from the innocent's blood, that was shed, when thou shalt have done what the Lord hath commanded thee." With them death was always the punishment inflicted for voluntary murder. "And be struck by him that is the avenger of blood: he shall not be guilty that killed. For the fugitive ought to have stayed in the city until the death of the high priest. And after he is dead, then shall the man-slayer return to his own country. These things shall be perpetual, and for an ordinance in all your dwellings."

Cold-blooded murder always shocks the sentiments of civilized man, yet despite all the ingenuity and vigilance of our age and country they are in the increase. Less than twenty years ago there was an epidemic of crime in London. The law was powerless to stop it. All the activity and vigilance of the police was frustrated. A band of thieves joined hands and formed a society whose special mission was to garrote. For a long time they were so successful that all citizens trembled. All ordinary means devised could not lessen the crime. Judge Day, a famous jurist, put the law in the statutes in force, namely, that any garrotter found guilty should be subject to the penalty of so many strokes of the "cat-o-nine-tails." The punishment was inflicted and in less than one month garroting ceased. The professional criminal is a coward and dreads physical punishment. This made Judge Day famous.

## FORESTS AND FLOODS.

A report on "The Influence of Forests on Climate and on Floods," by Willis L. Moore, LL. D., Sc. D., chief of the United States weather bureau, is before us. In his report, Mr. Moore shatters the well-founded belief that forests control the flow of streams and that the climate is materially affected by the cutting away of the forests. He acknowledges to having once held such an opinion, but that he has modified his opinion as the result of his study and research, withholding, however, the right to still further modify his views if the presentation of new facts and figures render such a course logical.

The conclusions of the chief of the weather bureau are that any marked climatic changes that may have taken place are of wide extent, and not local; that precipitation controls forestation, but forestation has little or no effect upon precipitation; that precipitation is not affected by local modification and humidity caused by the presence or absence of forest covering, the buildings of villages or cities, etc.; that during the period of accurate observation the amount of precipitation has not increased or decreased to an extent worthy of consideration; that floods are caused by excessive precipitation; that the presence or absence of forests at the headwaters would not materially affect the run-off of rivers; that the run-off of rivers is

not materially affected by any other factor than precipitation; that high waters are not higher and low waters are not lower than formerly, and that floods are not of greater frequency and longer duration than formerly.

Notwithstanding the conclusions of the chief of the weather bureau, and which must be accepted at least as the best opinion based on statistics and information gathered by the bureau, the plain fact presents itself that snow melts off an open field usually many days before the forests have given up their winter garb; that fields in condition for cultivation may be found while in the forest, on northern slopes, the ground still remains in a sodden condition, with evidences of snow and ice accumulated beneath one of the fallen monarchs. Mr. Moore acknowledges that until recent years he believed that forests restricted the run-off, but study and investigation have caused him to change his views. No doubt one of the greatest factors in the production of a flood is how the winter breaks. If after a continued cold winter, with heavy snowfall, spring comes on with warm days and freezing nights, the run-off of a watershed will be so gradual as to cause but slight floods. On the other hand, a winter with a snowfall less than average, followed by a spring rain and warm nights, will likely produce a flood of great proportions.

It is, indeed, a tangled problem. Perhaps some day it will be solved. But when the records of one stream are studied, there does not seem to be much hope of a solution to come from the statistics of the weather bureau. For instance, the gauge of the Ohio river at Cincinnati shows the highest average monthly stage since 1871 to have come in June, 1883, when a record of 61.5 feet was attained. The highest average in any other June was in 1901, when 28.1 feet was reached, a difference of 33.4 feet. In fifteen months during the 38-year period from 1871 to 1908, the Ohio river at Cincinnati reached the 40-foot mean monthly stage: In 1882, January and February; in 1883, February, May and June; in 1884 and 1887, February; in 1890, March; in 1891 and 1893, February; in 1897, 1899, 1903, 1907 and 1908, March. The average stage of the river for the first nineteen years was 17.3 feet, and for the last nineteen years 17.5 feet.

The report is both interesting and convincing, and furnishes many reasons why the forests should be protected, even if they have no appreciable effect on climates and on floods.

## A WONDERFUL BOOK.

J. C. Mabray, convicted as one of the most successful swindlers of the age, and sentenced to the United States prison at Leavenworth, Kan., since his incarceration has discovered that the Bible makes pretty good reading. He has said: "I never knew what a wonderful book the Bible was until I got into jail."

We can but express gratification that Mabray has made this discovery, even if it is somewhat tardy. His long and successful career as a swindler and his disregard of the precepts of the Good Book plainly show that he was not on speaking terms with the characters therein, and that he had not devoted any great amount of time to meditating over the Scriptures. He showed himself in his swindling operations to be a resourceful fellow, gifted with more than ordinary ability in the art of separating people from their money; he had no doubt read a great deal of a certain kind of literature, but he had not become acquainted with the Bible. Since he has discovered the merits of the book, we trust he may continue its study. And he ought to have a teacher, too. He will find that he will get a better outlook on life. It is unfortunate that he did not discover what a wonderful book the Bible is a long time ago. Perhaps there are some more people in the world who are as ignorant of the Book as was Mabray. If there are, we would commend Mabray's discovery to their attention. They might escape the term of penal servitude which confronts Mabray if they make the discovery first.

## WHY NOT OWN A FARM?

The Salt Lake Route is advertising in this paper that thousands of acres of farm land are being brought under cultivation in Beaver and Millard counties by irrigation, of which 50,000 acres in Millard county will be disposed of under the rules of the Carey act. The drawing for this land will take place on Monday, April 11, at Lynn, when it will be possible for one to take up land enough at a very low price to make him independent. The land is described as of a fertile variety, deep enough to raise anything that grows in the temperate zone, and the climate is said to be as good or better than that of Salt Lake.

Now we do not know that this irrigation project is any better than a great many others, but the Salt Lake Route is sure there is no more desirable land than that offered at this opening. One thing is certain, however. The opportunity is offered to laboring men, clerks and stenographers to better their condition in life. Why not own a farm? There is always plenty of work there, and that is what a laborer in the city wants. There is no danger of the works shutting down and throwing the laborer out of employment; there is no danger of strikes or lockouts; business is always good on the farm. The life may not attract those who are making more than a living in the city, but for those whose existence from day to day depends upon their daily efforts, nothing could appeal more forcibly than a few acres to cultivate, a life out in God's sunshine and the fresh air of the country. Personal knowledge of some of the successes in the irrigated country by men who had never had any farming experience impels us to commend the farming proposition to our readers. They ought to investigate the matter, at least.

## "BACK TO THE LAND."

The announced efforts of the Rockefeller foundation to take people back to the land at first thought one would say had no parallel in history. But there stands the old saw, "History repeats itself," and the parallel is to be found. Away back in the past, a thousand years before Columbus

sailed out on his voyage by which he discovered the new world, there was just such a movement as this, guided not by any financial king seeking a method of spending his money for the benefit of humanity, but by the good of St. Benedict, founder of the order which bears his name, and canonized by reason of his powerful influence for good in the world. It was St. Benedict who, fourteen hundred years ago, by teaching his followers how to till the soil, at the same time teaching the great truths of Christianity, by precept and example, did more to spread the means of salvation and to regain a knowledge of agriculture to all Europe than any other of his time.

To the world at large St. Benedict is little known, and the work of the order which he established at Monte Cassino, near Naples, has been forgotten in this day. It is well, therefore, to recall the fact that it was the influence of this monk and his followers which uplifted humanity and spread Christianity and civilization throughout western Europe. That was a "back to the land" movement, and the results amply testify to its timeliness and value. Of course, conditions now, in our highly developed artificially, are not the same as they were in Europe fourteen centuries ago, but the opportunity which will be afforded by the present movement may be as rich in results as the earlier movement. At least we may express the hope that such will be the case. The humanitarian side of the present movement is one fraught with mighty possibilities.

## THE BATTLE OF LEPANTO.

Voltaire, the French infidel historian, writing on Europe in the sixteenth century, says: "The great naval engagement of Lepanto, October 7, 1571, fought by the combined fleets of Pope Pius V (by the way the last of the canonized popes), and those of Spain and Venice against the whole maritime forces of the Turks, changed, in all probability, the destiny of Europe. Don Juan of Austria commanded the Christian fleet, which consisted of 206 ships and 30,000 men; while the Turks had 250 ships, of which, after a dreadful conflict, they saved but 100, losing 30,000 men killed and made prisoners. Thus was Europe saved, and the naval power of Turkey prostrated for a time."

Treating of the events in the life of the great Pontiff, Pius V, Von Ranke, in his "History of the Popes," writes:

"The Turks were still making rapid progress. The Ottoman ascendancy was secure in the Mediterranean, and its various attempts, first upon Malta and then on Cyprus, made it obvious that the Turks meditated the conquest of Europe. After long efforts, the Pope succeeded in awakening the Catholic sovereigns to the perception that there was indeed imminent danger. In time followed the battle of Lepanto, the most successful in which Christendom had ever engaged with the Turks. The Pontiff's mind was so intensely absorbed by the enterprise, that on the day of the engagement, he thought he witnessed the victory of the Christians while in a trance." The truth is, the Pontiff awoke from his midday sleep and stated to those in attendance that in a dream he saw the battle and that the Christians had gained a great victory. The victory arrested the further advance of the Turks, and saved Europe. In recognition of the triumph of the Christian fleet, which was placed under the protection of the Blessed Virgin the morning of the engagement, the petition "Help the Christians; Pray for Us," was added to the Litany of the Blessed Virgin.

Here is Father Frank Mahoney's spirited poem on "The Battle of Lepanto":

Let us sing how the boast of the Saracen host  
In the Gulf of Lepanto we scattered,  
When each knight of St. John's from his cannon  
Of bronze,  
With grape-shot their argosies battered.  
Oh, we taught the Turks then, that of Europe the  
men  
Could defy every Infidel menace—  
And that still o'er the main float the galleys of  
Spain,  
And red-lioned Standard of Venice.

Quick we made the foe skulk, as we blazed at each  
hulk,  
While they left us a splinter to fire at;  
And the rest of them fled o'er the waters, blood-red  
With the gore of the Ottoman Pirate:  
And our navy gave chase to the Infidel Race,  
Nor allowed them a moment to rally;  
And we forced them at length to acknowledge our  
strength,  
In the trench, in the field, in the galley.

Then our men gave a shout, and the ocean  
throughout  
Heard of Christendom's triumph with rapture.  
Gallies, eighty-nine, of the enemy's line,  
To our swift-sailing ships fell a capture;  
And I firmly maintain that the number slain  
To at least forty thousand amounted;  
To be sure 'twas sad work—if the life of a Turk,  
For a moment were worth being counted.

We may well feel elate, though I'm sorry to state  
That, albeit by the myriad we've slain 'em;  
Still, the sons of the Cross have to weep for the  
loss  
Of six thousand who fell by the Paynim.  
Full thousand was due for each man that they  
slew,  
And a hecatomb paid for each hero;  
But could all we'd kill give a son to Castile,  
Or to Malta a brave Cavalliero?

St. Mark for the slain, intercedes not in vain—  
There's a Mass at each altar in Venice;  
And the saints we implore, fore the Banner they  
bore,  
Are Our Lady, St. George and St. Dennis.  
For the brave, while we grieve, in our hearts they  
shall live—  
In our mouths shall their praise be incessant;  
And again and again, we will boast of the men  
Who have humbled the pride of the Crescent.

## POSSESSION.

In the newspapers some time ago there appeared a story of a suit instituted by a Californian to gain possession of a large area of valuable land, claiming to hold title from an old grant of the Spanish government. Now we do not know anything of the merits of this case, but the suit naturally brings up the question of possession of land by individuals and the validity of land titles. To establish a title is rather a difficult thing in some instances, while in others it is easy. An owner of real estate owns it until some other fellow comes along and puts him out of possession. In these days, title to land is pretty well established. The records of the counties show for a number of years every transfer that has taken place. In the unsettled portions this record gets quite hazy as it is traced back, and usually winds up with the "original" owner grabbing it. In the California suit, the claimant has title from the grant of the Spanish government. But the Spanish government got possession by a grab, and when the United States extended its sovereignty over the territory in dispute, this government made a grab. Whether the grant of the Spanish grabbers holds against the present owners is for the courts to decide.

In the history of the early voyages of discovery to America, there are a great many amusing incidents of "taking possession" of the newly discovered land. About the first thing Columbus did when he landed on San Salvador was to unfurl the royal banner of Castile. Balboa, when he discovered the Pacific, waded into its waters, waved his sword in a pompous fashion, and took possession of the ocean in the name of the king of Spain. Ponce de Leon also claimed Florida by right of discovery for the king of Spain. The discovery business was new, and the early adventures are to be forgiven for their enthusiastic claiming of the new country. That the natives were already in possession was of no matter. Their tenure was only incidental—perhaps accidental—while the claim of the discoverers was based on the "right of discovery."

Then the English and the French nations sent out expeditions, and the leaders of these took possession of the portions they discovered in the name of their sovereigns. When the settlers arrived, they squatted on certain spots and claimed them as their own. And nobody disputed their title except the Indians, and the aborigines were in no position to offer much resistance. No doubt in the case of much of the property in the United States, away back in the past, possession was gained by slaying the Indian who disputed title with the settlers. They were very bad Indians in those days, to dispute with a white man, the possession of the land which they had called their own long before the advent of the white men.

The possession of real estate, then, if carried back to the beginning, we find lies in a grab. Of course no record of title says that and the number of transfers which the record shows, for a consideration, rather strengthens than weakens the claim of the present owner. Such an arrangement is inevitable; titles must be clear to warrant a man working to improve the land, to build him a house and establish a home that he can call his own. It may be his now, but it belonged to some one else in the years gone by, and will belong to still another in future years. In the Cosmopolitan Magazine of some ten years ago, Ada A. Mosher had a little poem entitled "Possession," which covers the point:

With princely pride, his princely lands toward,  
He pointed, saying: "Of these acres broad,  
Lo! I, alone, am master sole, and lord."

The old earth chuckled at the boaster's stress:  
"Too, know that I, alone, am masterless—  
All them that hath possessed me, I possess!"

The Chicago city council has passed a law regulating the length of hat pins, and it has raised quite a fuss among the good women of the Windy City. But just think how considerate the city fathers were not to restrict the size of the shoes to be worn by the fair sex.

A good woman a long time ago asked why we continually roasted the women and remained silent on the frailties of men? Indeed, the men must be past redemption; they are hardly worthy of our distinguished consideration. This is meant as an apology.

Colonel Roosevelt has begun the talking part of his hunting trip. He addressed the students of the University of Egypt at Cairo this week, giving some views on life's standards which it would be well for the American people to ponder.

It is very interesting to read of the high flying of men with flying machines, but it is hard on the fellows who try to fly high without any machine at all.

It is unfortunate that the information furnished the census enumerators is secret and that it cannot be given out by the enumerators; we had hoped to find out "How old was Ann?"

Chief of Detectives Sheets did a little work this week that entitles him to a place quite equal to that of the immortal Inspector Javert.

"Cheap guys" are the only things that are cheap these days—Deseret News. Another instance where supply exceeds the demand.

Microbes and germs seem to have as hard a time keeping under cover as some other malefactors.

Easter millinery can now be bought at half price, and it is cheap at that.

Still, an \$81.10 councilman in Pittsburg may be about all he is worth.

It is easy to fall off a log, but it may be hard where the faller lands.

March came in like a sheep and went out like a goat.